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# LESBIAN TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY.



**In This Issue:**

"I Am Monster"...Robin Morgan  
A Dyke's Manifesto  
After Dinner Cocktail Party

# MONSTER



# The LESBIAN TIDE

VOLUME 2, NUMBER 7

LESBIAN POEM by Robin Morgan reprinted  
by permission of author is from her book of  
poems, Monster, published by Random House

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# "I AM A MONSTER AND I AM PROUD"

## INTERVIEW : ROBIN MORGAN

by RITA A. GOLDBERGER

(Robin Morgan, a feminist activist, edited Sisterhood Is Powerful and recently published her first book of poems, Monster.)

Morgan: Even before I was a feminist, I was a poet. After Consciousness, it became very important for me to try to use my art as a weapon for women, but I didn't want to write ivory tower poetry that didn't relate to people's lives, or the "Socialist realism art" that hits people over the head with propaganda. I wanted rather to create a kind of poetry (which a lot of other women are creating as well) that would speak to, of, and from the condition of women.

How do you relate yourself to Rita Mae Brown, Alta, Judy Grahn, and the other poets known through the Women's Movement?

Morgan: There's a real spiritual bond in trying to create this new feminist poetry. Poetry has become a dead art. People don't read it any more because it doesn't relate to their lives. Great poetry has always come out of a people and related to the reality of their existence. I think we will revive poetry as an art, as well as a revolutionary tool. There are more and more really serious good women poets. Poetry is a craft; it's not something one can bat off. It can move people, and in turn, get them to move, more than tons of jargon.

Do you see a progression from Sylvia Plath to feminist poetry today?

Morgan: Yes, definitely. The tragedy of Plath was that she was a feminist when there was no movement to support her. She was a great poet, and she was very clearly a woman with an intense, painful, feminist consciousness. She was destroyed by Ted Hughes (her husband) and various other men around her because of that consciousness, at a point when there were no women to support her. She was one of the first poets that we know of to write, with passion and great skill, about menstruation, cooking, children,



Robin Morgan

the brutalization of the average "happy, loving" heterosexual marriage, and the killing effect of patriarchy on women.

One of the poems in Monster is a poem called "Arraignment" in which I accuse Ted Hughes of having murdered her. It's a poem for which he may yet sue. He's already had the book banned in the entire United Kingdom. The book will not be published in England, Canada, Australia, or anywhere else in the United Kingdom. But the women's movement in those places is smuggling copies in. He also managed to murder his second wife. She was a "suicide" as well.

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I kept some earlier poems that I wrote "Before Consciousness" in Monster, because they show that I knew what I didn't think I knew. I believe every woman knows whether she's able to admit it or not. Some of the earlier poems were written when I would certainly not have said I was a feminist, and they show a very clear gut feminism.

Besides Monster, you edited Sisterhood Is Powerful. Where do the royalties from these books go?

Morgan: Every penny of the royalties from Sisterhood Is Powerful goes into the fund "Sisterhood Is Powerful, Inc." So far, \$22,000 has gone back out to the Women's Movement through grants from that foundation. With Monster, half of the royalties will go into the "Sisterhood" fund. The other half I'm going to live on since it's getting harder and harder for me to get free-lance editing in New York, since I was fired for union organizing of women at my last job in publishing. Half of all the speaking dates money that I get goes into the corporation, and the other half I live on. If I'm o.k., if I've had a free-lance job, then all of it goes in.

When were you fired for union organizing?

Morgan: This was in 1970, at Grove Press. Grove had been pretending that it was a radical press, publishing Che Guevara for its Grove lines, meanwhile making all its money off its porno lines. I had been working on the political books, knowing very well about the sex books. A group of us women tried to organize a union, which was not particularly a women's union, but in effect it would have been, because 80% of the workers in publishing are women and they're all at the bottom of the pyramid. The other 20% that is management is all male and at the top. We were fired, and subsequent to the firing, we seized the executive offices of Grove Press.

Why did you seize their offices?

Morgan: On the East Coast, there is a drive against pornography as an issue in the Women's Movement. It is sexist propaganda, very simply, and there's no reason for it to exist. I'm not saying that censorship in the courts should exist. Women taking matters into their own hands is the answer. In Seattle, a group of women began making sporadic hits on porno shops, going in and trashing the place. A number of stink bombs

have been placed in pornographic movie houses. It's that kind of thing, where men will be afraid to set foot in anything from a hard-core movie house to a soft-core Playboy Club.

When about thirty women seized the executive offices of Grove to protest its pornography (and I was one of the women jailed with felony arrests) they brought Grove out from under the rock where it had been hiding. They totally destroyed its radical image. Now it has to be an up-front pornographer, and no radical authors will publish with Grove any more.



So I'm not wildly welcome in most publishing houses, including my own publisher. We had a very hard fight at Random House to get Monster out in paperback and hardcover simultaneously, the same as we did with Sisterhood Is Powerful. Publishers obviously want the hardcover to come out first because it makes them more money. But it's very important that a lot of women have access to feminist literature now, rather than later.

The poems in Monster are very personal; it's not a book of theory. They were painful to write, and reading them usually leaves me wasted. Monster is radical feminist politics in all senses.



# WOMANSPACE

## AN EMERGING ARTISTIC CONSCIOUSNESS

Womanspace, the first comprehensive West-coast exhibition space for women is now open. Womanspace is a gathering place for women in the arts, a place where women can come together, show their work, and share their ideas with each other and the wider community. Womanspace will have a wide ranging program of activities including art exhibitions, film showings, performances, lectures, symposia, discussions and exciting dialogue about women's emerging artistic consciousness.

### THE LESBIAN WEEK AT WOMANSPACE

Among the first four shows planned is the Lesbian Week:

Tues. Feb. 20 - Opening, Performance by the Feminist Art Program, Cal State at Fresno, Co-ordinated by Rita Yokoi; Film by Jan Oxenburg; Gay Bars, a Slide and Sound Presentation by Chriss Schlesinger, Gay/Straight Dialogue.

Wed. Feb. 21 - "Women Relating to Women" a comparative analysis of the male and female

point of view about this theme in art, slide lecture by Ruth Iskin. "Romaine Brooks: A Lesbian Paints herself and Her Sisters" A slide lecture by Arlene Raven.

Thur. Feb. 22 - Workshop: Women Artists and Lesbian Politics, organized by Evan Paxton

Fri. Feb. 23 - LIZZIE TISH, ALL WOMAN BAND

Sat. Feb. 24 - Poetry Reading, Lesbian poetry

Sun. Feb. 25 - Performance: Dance, Martha Gardner, Flute Cindy Fitzgerald; Films: by Jan Oxenburg and Nancy Poore.

Mon. Feb. 26 - Lesbian Language: discussion, Cindy Fitzgerald; Lesbian Consciousness: discussion

Any woman who is interested in participating in Lesbian Week, please send 6 slides and \$6 (membership fee) to Womanspace, 11007 Venice Blvd. This fee includes payment for the WOMANSPACE Journal, a bi-monthly publication dedicated to women's art, and also includes the full calendar of events to take place at Womanspace.

## HOLLOW VICTORY FOR SEATTLE LESBIAN MOTHERS

by RITA A. GOLDBERGER

Two lesbian women in Seattle won child custody rights over their husbands in divorce suits, but were denied the right to live together because the judge ruled that the women's love relationship would put the children "in a potentially destructive environment." However, unlike the San Jose decision involving Cam Mitchel, the judge did not deny the women the right to see each other.

The women both work or attend school, and maintaining separate households will be a financial burden.

Besides lesbianism, the other issue in the case was the women's participation in a Pentecostal religion. But the recommendations from the social workers, doctors, and psychiatrists was that the two women could provide for the children far better than the fathers. Judge James

A. Noe, presiding over the case, agreed, "that society taboos are to be set aside and the honest and sincere welfare of the children considered." But he went on in a letter to a doctor, asking him to examine the family: "The defendant wives stated that nothing in the Holy Bible would be in conflict with a lesbian relationship....I am of the belief that the defendant wives (should) consider the Book of Romans, Chapter one."

In considering the case, Judge Noe said that because of high divorce rates, the lack of a male model in the home is not unusual, but two women models would be unusual.

Sandra Schuster and Madeleine Isaacson, the two women involved, are eager to continue their legal battle, but they need money, already being over \$2,000 in debt. Support can be sent to: P.O. Box 15312, Wedgewood Station, Seattle, Washington 98118.

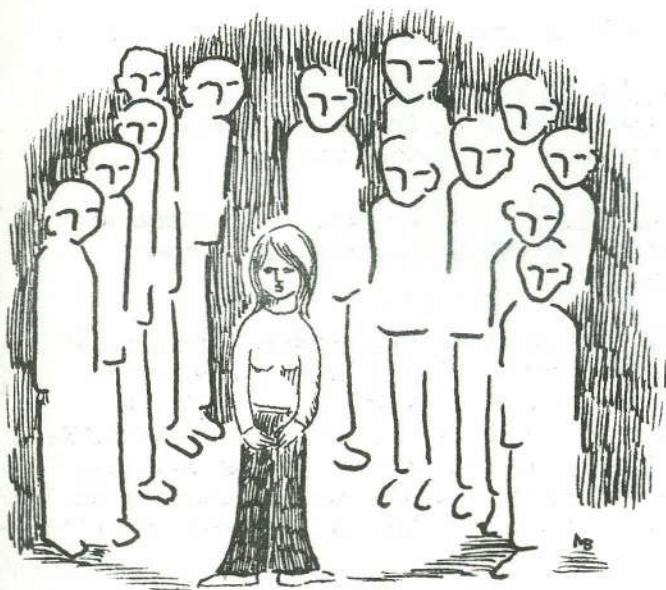


# AFTER DINNER COCKTAIL PARTY

by BARBARA McLEAN

The East Coast -- 3,000 miles from home. The usual business cocktail party and dinner, except they had heard about me, and they were waiting.

I cried when I had no shoes--And  
then I saw I had no feet



I was oppressed, I thought, as a queer. How naive! I was not attacked. I was no threat to them. They simply laughed at me. No threat to them! Different. Weird. Not a woman. Not a man. Nowhere. Of no consequence. No matter. Nonexistent. My body not portraying an image, simply reflecting an image, a myth. Every society has a few. They have their citizen's burden well. It was the "liberal"... "progressive" thing to do. Give alms to the lepers. Have pity for the afflicted. Oh my God, my pride!

Try stepping from that ghetto world of those who see as you do, hear what you hear. Think as you think, feel as you feel--that nice, safe, secure world of mirror images of yourself. How comfortable it is to argue the value and validity of various alternative lifestyles. How smug that feeling while relating one's latest idea for "changing society"... now that last month's project is over. How cozy sitting cross-legged on the floor, rubbing shoulders, saying "Fuck". How unbloodied, how remote.

How remote from that VAST society we have claimed to change, that society where, now, I am NOT laughed at. That society which now attacks. Because I am a woman, a "libber."

"Hey, don't light her cigarette. She's a liberated woman." "Excuse me, but do I pull out your chair or do you pull my chair out/" (chuckle, sneer)

"How do you do? So you're MS Systems Engineer."

(from the bartender: "My. my, What are you doing here?")

"Tell me. Will you be at the sales meeting this year? I understand you weren't permitted to go last year."

Goddamned bastards! But keep smiling. They would love to see you blow your cool.

("Poor girl, couldn't take a joke.")

Has it ever occurred to you that most people don't even recognize "alternative lifestyles", that most people don't acknowledge they exist, much less discuss the value or validity of one over the other?

When was the last time you found yourself rubbing shoulders (none of your doing) with a man who's next move was a hand around your waist, a smile, and a "Tell me, how's the sex life of a liberated woman?"

(Oh my God. please don't let me vomit right here.)

Swallow  
Swallow

"I told him I'd be damned if I'd...oh, excuse me. Oh--hey--no. That's right. You liberated women use four-letter words yourself, don't you?"

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LESBIAN TIDE

COCKTAIL PARTY, cont. from page 6

Grit teeth  
Swallow  
Smile  
Respond:  
(Sweetly)

"Why yes. Particularly as adjectives while describing sexist men."

Move on.

(God. When will they serve dinner? I wish I could drink. Wish I could get drunk. Can't afford to. Have to remain cool. Have to keep it together. Can't let down.)

"How do you do. How do I feel about being the only woman here? Well...lonely, I guess. Uh...an achievement? I don't know. Do you consider the fact that you're here as an achievement?

Equal work for equal pay. EQUAL WORK???!

Can one work while bleeding?

(Remember that group of little boys standing around in a circle? Circle closed tight. In the middle a wild-eyed cat. Terrified cat.

"Let's tie this pipe to her tail and see how fast she can run.")

"No thanks, have to get back to my motel. Heavy day. Have to get up early, you know."

Motel room. The only me in the world. Ultimately alone. Next week the same, and two weeks later more of the same. ("Yea, though I walk through the valley....")

"How does it feel to be the only woman here?"

How does it feel?

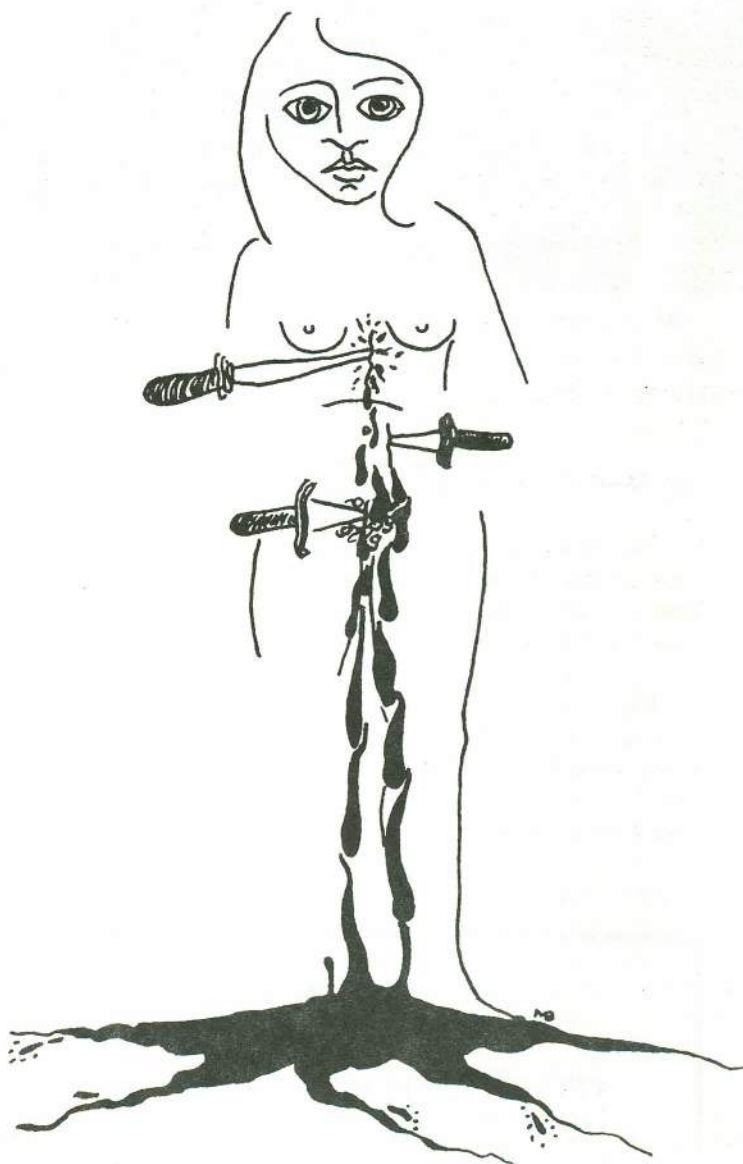
Have you any idea?

Up against the wall. Long Knives. Slender long knives. Not thrust--but slowly entering my body (I can hear the skin break). Entering my body, withdrawn from my body. Entering my body, withdrawn from my body. My stomach, my abdomen, my breast, my vagina. I am fascinated by the sight of my own blood. Seeping out. Running down my leg. A pool gathering at my feet. I can only stare at it. I can only pray that this is the answer.

"My God! How do those feminist women who are married to men manage to resist the escape--to insanity--from their hell?)

I can see their blood now mingled with mine. Darker than mine from the clots.

The pool widens. Let it widen. They slip on it. Let it cover the floor. Their feet slide from under them. Let it cover the earth. Let it flood the earth. Whether they build their ark in time--or not. I doubt that I will care.





## SEXUAL LAW REFORM HOLDS CONVENTION



California Delegates to Convention: (left to right) JoAnne Mitchell, Mina Robinson, Sharon Raphael, Laura D'Auri, Denise Fox, Jeanne Cordova, Kay Stevens, Rita Goldberger, Kathy White, Thea Hollingsworth.

by BARBARA McLEAN

The greater LA gay community has elected 13 women and 13 men to serve as delegates to the 2nd Annual State Convention of the California Committee for Sexual Law Reform.

Elected women delegates include: Diane Banos, Maggie Briscoe, Laura D'Auri, Denise Fox, Rita A. Goldberger, Thea Hollingsworth, Sharon Raphael, Myna Robinson, Kay Stevens, and Kathy White. Jeanne Cordova and Barbara

McLean, last year's LA State delegates, will also go to the Convention.

A total of 80 delegates throughout California will represent their communities at the Feb. 3rd and 4th Convention at HELP, Inc. in Los Angeles.

The delegates have the task of determining the directions of the CCSLR for 1973, as well as electing this year's 13 person State Board of Directors for CCSLR. The Convention is open to the public.

### NOTICE

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## NEW JERSEY: LESBIAN, NOW SPLIT WIDENS

by JULIE LEE

On Dec. 9, 1972 a conference was held at Rider College near Trenton, New Jersey to elect a State-wide NOW Coordinator. This conference culminated the efforts of NOW women to force a state structure which would exclude non-NOW organizations, such as Daughters of Bilitis (DOB). The afternoon session of the conference was devoted to workshops, open to ALL groups, but all of the independent groups declined to officially attend, because they felt that the all-NOW structure is restrictive and elitist. I was one of three candidates running for the office of State-wide NOW Coordinator. The reason for my candidacy was to try and ensure lesbian representation. Our Mid-East Jersey Chapter charter was denied because the chapter was dedicated to minority women. We recently received another letter from Muriel Fox Chairone of the National Board telling us that the matter will not be taken up again at the next NOW National Board meeting because of "lack of time" etc. So I hoped that it might be helpful to run for the State-wide NOW office (the position was open to any NOW member living in New Jersey) in the hope of saving some form of representation for us. However, a careful study of present NOW By-Laws revealed that the very election of such a coordinator was in violation of present NOW By-Laws, and I was advised to withdraw my candidacy. I did so by having Jan Rubin, New Jersey DOB President, read my letter of withdrawal to the conference.

The "election" was a farce. Robert's Rules of Order were suspended midway through the election proceedings, because Ms. Rubin tried to bring up a "point of information," and the woman running the session did not want to give her a chance to speak. As a matter of fact, Jan had some difficulty reading my letter of withdrawal!

The result of all this was that a NOW hand-picked woman was "elected" to the State-wide office. This was the same woman who had been named "acting State-wide Coordinator" last April by the Regional Director--totally in violation of National NOW By-Laws.

Because of all of this, New Jersey DOB is presently no longer part of the feminist movement in New Jersey.

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## NOW VICE PRESIDENT MAKES POLICIES CLEAR

by JEANNE CORDOVA

In a Jan. 16th interview with NOW regarding their perspectives on Ms. Lee's charges and other controversial issues, Ms. Toni Carabillo, National NOW Vice President for Public Relations, spoke to the following issues:

### MID EAST JERSEY CHAPTER DENIAL

In a letter dated Dec. 12, 1972, Ms. Muriel Fox, Chairone of NOW's National Board wrote Ms. Jan Tobias, president of the proposed Mid East Jersey Chapter, that "geographic areas are the only criteria permitted by NOW rules. As I have said before, special interest Chapters are not permitted. This means that you would open up your membership to men and women, gay and straight, minority and WASP, to any person who is committed to NOW's goals. This is the policy for National NOW and for all NOW Chapters. We don't have a mechanism for special area memberships, and as a matter of fact we feel such segregation would be harmful.

No new facts have been presented that would necessitate our reopening the matter at our January Board meeting which will only be two days instead of three and will be even more over-agendaed than usual. However, if your group should decide it wants to change its policy and reorganize according to the policy of recruiting all interested persons within a geographic area then you could be considered for Chartering at some time in the future after you have demonstrated that you have indeed adhered to our non-segregated NOW policy...."

In the December 1972 issue of Lesbian Tide, Ms. Lee said, "Our Chapter newsletter, Sisterhood, clearly stated that the Chapter was Dedicated to such women (lesbians), not that it was For them, or in any way restricted to such women." Despite this non-exclusionary statement of purpose, National NOW evidently does not see Mid East Jersey's request as "adhering to our non-segregated NOW policy."

### NOW POLICY ON STATE STRUCTURE

Questioned as to whether there is a National NOW policy calling for exclusive State-wide

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## L.A. WOMEN'S UNION FORMS

Women from various parts of LA are interested in starting a Women's Union. They have had several meetings and are planning a founding convention on March 10th and 11th.

Some of the aims that have been expressed are to reach and support all women in order to learn together how to gain control over their own lives; to develop communication between women's groups; to initiate project collectives; to unite around common interest issues, i.e., child care, welfare, abortion, lesbianism, job discrimination; and then to take action on these issues.

The women's movement in LA is neither visible nor accessible to most women nor has it had a definite direction. Therefore, the following questions have been raised: What issues are central to women in LA? What kinds of action would you like to take? What kind of role would you play in a women's union? What benefits would you expect? If these questions interest you, help to plan the March Convention.

### THIS IS THE TIME:

Since many women are not involved in any group, the Convention is seen as an opportunity for women interested in various issues to get together to form collectives; work groups; consciousness raising groups; or other interest groups. At the Convention they will discuss and formalize a structure for integrating these groups into the larger Union. They will also be discussing and establishing a statement of principles to guide the Union.

It's obvious that much remains to be decided for the convention, a lot of work needs to be done and if there's going to be a Women's Union, they need you!

Child care fund is available to pay baby-sitting costs for mothers.

The next general meeting is Sunday, Feb. 4, at 7:30 PM at Metamorphosis, 2212 Sunset Blvd. For further information call: East Side - Linda, 665-7465 or JoAnn, 462-1888; West Side - Zee, 399-0966.



## LESBIAN LIBERATION

### SPLITS FROM G.A.A.

by GINNY VIDA

The Lesbian Liberation Committee of the New York Gay Activists Alliance (GAA) is strongly considering a move for independence.

In recent meetings, we have been reassessing our position in GAA and our goals as lesbians. The following reasons for forming a new lesbian group independent of GAA have been proposed in our discussions; First, many non-GAA members have been relating to the Lesbian Liberation Committee (LLC). Second, there is an urgent need for a New York organization that will devote itself exclusively to the needs of lesbians. Third, as lesbians we are concerned not only with gay rights but also with our rights as women. We feel a unique relationship to the feminist movement as women who turn to our sisters--and not to men--for love.

LLC originated as a GAA subcommittee to plan women's programs. Our weekly meetings are now attended by 40-50 women. We meet on Mon. evenings at 99 Wooster St. New York City; call (212) 226-8572 for further information.

### ON EATING FLOWERS

by DIANE TRZCINSKI

I've been eating the flowers, you know,  
Not because there is heaven  
Inside the body of us all,  
But, my dear, for purely totemic reasons:  
Hoping through some physio-mystic mystery  
That their essence will permeate mine.

I would (as they in the softest spring)  
Gently open to the warmth of your sunlit eyes  
Smiling down on my shy offering  
Until even my fragile center is bared  
And I strain for the ecstasy of union.  
And in the sweet breeze of your desire  
I would sway gracefully:  
Bending to your tenderness,  
Quivering to your slightest touch.  
Finally, I would trust my roots,  
Delicate filaments of my hope,  
To your secret, unseen depths,  
Drawing precious sustenance  
From the richness of your soul.



## RITA RIGHT ON

Before JoAnn and Ann joined the women's liberation movement, they were typical of the countless women throughout time who conformed to fashion, no matter how painful, expensive, or time-consuming it was. JoAnn declared, "I used to spend all my pitifully small salary (as are the salaries paid to women by the capitalist ruling class) to buy expensive clothes. My one concern was how I looked; I cared nothing about developing my mind." Ann agreed, "I used to spend hours putting on make-up, which I now use more productively to read feminist and revolutionary literature."

JoAnn recalled the crippling high heels she used to wear. "Now I wear sturdy hiking boots which are good for marching, trench-fighting or kicking sexist pigs in the groins. I used to shave my legs and wear skirts to display my legs. Now I wear durable blue jeans to protect me from mace."

Ann interjected, "Women have been too long duped into damaging the earth's ecology by being

## RADICAL FASHION

encouraged to wear fur coats made from the pelts of almost extinct animals. I now wear an army surplus jacket, which not only keeps me warm, but reminds me that my struggle is with that of all my courageous sisters fighting imperialism in Southeast Asia, Palestine, Ireland, Africa and South America."

JoAnn agreed, "I used to wear low-cut blouses made to show off my body, as if I was part of a cattle show. Now I wear cheap, simple work-shirts. If these shirts are good enough for the oppressed working class of this country, they're good enough for me."

Ann summed up the feelings of both the women, "Clothing is a political statement. We have thrown off our former mindless and painful conformity to fashion. We show what women's liberation is all about: The individuality of women showing through in every facet of life, including the clothes we wear."



This is a candid picture of JoAnn (L) and Ann (R) before they became feminists. Note how their clothing objectifies their bodies and submerges their true individuality.

This is a candid picture of JoAnn (L) and Ann (R) after they became feminists. Note how the individuality of each radiates from the clothes they have each chosen. Note that they are free from pressure to conform to sexist fashion.



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### ODDS AND ENDS:

In our January issue, page 9 we printed a photograph of two women. Credit for this picture goes to M. Richard Kirstel. It was reprinted from his book, Pas de Deux, Grove Press, Inc. 1969



# LESBIAN FEMINIST RUNS FOR BOARD OF EDUCATION

by Sally Anderson

I am running for the Board of Education as a part of a slate of nine candidates endorsed by the Socialist Workers Party and the Young Socialist Alliance. We began our campaign with the challenge of the filing fee candidates must pay to get on the ballot, which is as high as \$700 for mayor. If this suit is successful it will be an important step in democratizing city election laws which limit ballot status to candidates who are either financially well off or have the support of people with money. Needless to say, that excludes a lot of people. The suit will soon be decided in the courts, but either way we will be in the race.

The municipal elections are by law "non-partisan" which is clearly a farce in light of the campaigns run by both the Democratic and Republican parties -- they are the only ones that get elected to city offices. The non-partisan ruling is intended to prevent our campaign from being presented as a socialist alternative and in effect, obscures any political alternative to the two-party system.

I was denied the right to be listed on the ballot as a socialist gay feminist and instead will appear as a "gay feminist activist". However, the reason I am running a socialist campaign is because I see the oppression of women and gay people directly related to our capitalist system.

Capitalism is basically an economic system whereby the wealth of this country is concentrated in large corporations which a tiny minority own and control. The rest of the population produces this wealth which is generally referred to as "working for a living". Where the real oppression of women and gays takes its form is in the family unit which produces people to fit into and accept the capitalist structure. The family serves capitalism in two ways: 1. It continually replenishes the work force, which is woman's role in the family (bearing and raising children). This service she provides free of charge, which means industry doesn't even have to pay for the nurturing and rearing of the people whose labor it will eventually exploit. It gets all this free via the family.

2. The total responsibility for the needs of the family, food, clothing, medical, dental, has traditionally rested with the man. This kind of responsibility is what keeps him showing up for work every day.

Gay people, by their very existence, constitute a challenge and a threat to the nuclear family. Gay couples do not bear and raise children and, therefore, do not serve the function of the nuclear family and that constitutes a direct threat to capitalism.

In my campaign I want to explain the relationship between capitalism and sexism and especially in terms of the present educational system.

One of the powers the Board of Education has is to "hire and fire all school personnel". I would insist on preferential hiring of women, gays and other minorities in the higher echelon jobs to compensate for previous discrimination so they could compete on an equal footing.

continued on page 19

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# A DYKE'S MANIFESTO

by D. Cartier

A strange sort of sisterhood has been developing in my mind. For some months now I have been wondering, "Where does the woman from a dyke-masculine identified background fit into the Women's Liberation Movement?" "Does such a woman really belong?" Who and where is her sisterhood, the bond of identity, the commonality of her oppression and her freedom."

Having seen and heard of the "sisterhood" among straight women and lesbian feminists from a heterosexual or "feminine" identified background, I am aware that, (1) It is beautiful and strong (when it is real) and, (2) I can say all the same things (i.e., "men are fucked") and do all the same things, (i.e., go to abortion hearings, organize for child-care centers, attend consciousness raising groups, etc.), but at the most fundamental level--I am not there. I never related to men in that most personal way, I've never lived with my oppressor, and I never remotely expect to do so. I can fight for abortion law repeal because my enemies use that to put my sisters down. But I personally have never been there. So, who am I? What kind of woman? And who, at this primary lever, are my sisters? And what is our sisterhood?

Driving down Fountain Ave. one stone cold morning early I found my sisters in my mind. My sisters are the women like me who come from where I do. They are the women like me to whom society has said, "You can't be a woman and be what you are (aggressive, independent, a lover of women)." They are the women like me who, because we didn't know any other way, we sold all that is beautiful and loving and strong about being a woman because we couldn't stand all that was subordinate, weak and life-stifling about that identity. My sisters are those women who have been trapped into unreality by a society which allows for half, not whole, persons. We share this with every woman. But most particularly my sisters are the women who got toy guns, instead of dolls, for Christmas and who grew up still having to wear them because they became a basis of our identities. My sisters are the women like me who bought society's trip that we are "stronger" for it.

## E.R.A. : COALITION ACTIVE IN MISSOURI

by RITA A. GOLDBERGER

If the Equal Rights Amendment (ERA) is ratified by Missouri, most of the credit will belong to an active coalition whose single goal is the passage of the ERA.

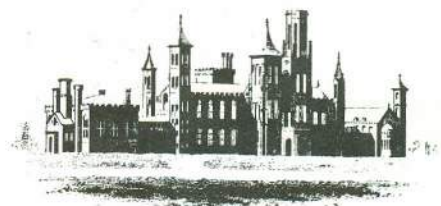
The Coalition includes members of the National Women's Political Caucus, the League of Women Voters, and the United Church Women (which represents about 30 churches).

Because of active participation by more conservative women, the ERA movement has disassociated itself from the abortion rights movement. One woman

Because of active participation by more conservative women, the ERA movement has disassociated itself from the abortion rights movement. One woman interviewed said that many women in the Coalition supported abortion rights, but felt that politically more could be accomplished for the ERA by keeping the two movements separate. She indicated that an abortion rights movement would also be under way soon, and felt that many women would participate in both groups.

A very successful activity of this group was a statewide Women's Political Caucus conference held September 23 in Kansas City, which was used to educate women about the ERA. Many new women supporters of the ERA emerged from this conference, including key women labor union activists. Another activity was a statewide rally held in Jefferson City on November 11. Over 200 persons representing 39 women's groups attended and the rally received much favorable press coverage in St. Louis, Jefferson City, and Springfield.

The Coalition anticipates that getting the ERA ratified by Missouri will be difficult, but the women are willing to work as hard as necessary.



continued on page 19



## Lesbian Poem

(dedicated to those who turned immediately  
from the contents page to this poem)

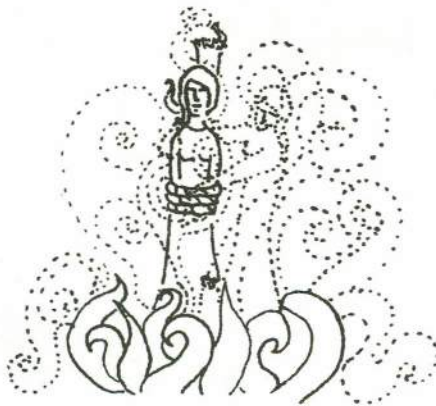
### Thetic:

After centuries of dissecting  
Joan of Orleans  
as deranged and sexually perverted  
objective naturally historians of late  
have taken to cleaning up her image.  
The final indignity.

It seems, you see, there was a woman  
named Haiviette,  
with whom Joan lived, loved, slept,  
and fought in battle,  
whom scholars now say only was  
"a girlhood friend"  
splashing their filthy whitewash over  
what must have been a bed  
even Saint Catherine and Saint Brigid smiled upon.

In addition, it would appear  
that Margaret Murray, a woman witchcraft scholar,  
has found evidence that Joan was Wica, after all.  
Did you know that The Maid is traditionally one  
of the names that refers to the Coven's High Priestess?  
See Murray's *The Witch-Cult in Western Europe*  
for further guerrilla news.

Haiviette's name, at last, burns through their silence.  
Joan's ashes flicker in our speech again.  
Such bones as theirs  
rattle with delight  
wherever women love or lie together  
on the night before  
we go to war.



### Antithetic:

I love women as a People, yes.  
And my breath, work, life (and probably  
my death) is bound to women  
out of that love.

Yet I have also lain in beds  
with some women, yes,  
for a variety of reasons—  
not the least of which,  
surprisingly/obviously,  
was male respect.

But if there is a next time, by god,  
it will not be for that,  
nor will we lie on a plank  
in someone's correct political platform,  
nor will it be done for abstract female approval  
or respect.

It will be because our minds  
challenge and delight each other,  
and for other qualities I cannot know yet  
because they will be hers,  
concrete, specific, individual,  
like her name.

You can believe it will not be because  
she is Woman,  
or has honeyed skin  
and supple legs,  
breasts like pears  
and a smell of the goddamned sea.

So get off my back, Sappho.  
I never liked that position,  
anyway.



**Synthetic:**

(to Katherine Phillips, 1631–1664, "the matchless Orinda,"  
the first feminist poet in English who wrote of loving women)

Having come through three decades to where  
I will not settle for less than I deserve,  
will not long for the past nor compromise the present,  
and insist on giving as much as I expect,  
I find the personal options narrowed  
to the needle of my eye.

To be loved and longed for by a woman  
I merely like, but like considerably;  
or to be hated by another who really hates  
her own most secret desire;  
these are not difficult tasks,  
only intolerable.

To watch new faces fierce  
with single-minded affirmation—  
of what is so complex as to have built  
on one side of love the bar-scene,  
to have dressed women in leather tuxedos  
or gingham gowns;  
but also to have built on another side of love  
forty-year-long enduring pre-fad  
marriages between women,  
calm and wit-warm in committed dignity—  
this task is not intolerable,  
only difficult.

To learn to love one's woman-self  
has been made to seem both  
intolerable and difficult.  
To learn to love another woman  
in one's self is both, and also  
worth it.



Meanwhile, she whom I rarely see these years  
and I  
lay once on separate twin beds  
and talked about these very things  
through the dark room  
until dawn etched sleep on the ceiling.

We must be ignorant.  
We only know we may not disappoint each other  
and our two lives allow,  
as one feminist cell has said,  
for no more fun and games.  
There is too much at stake; besides, she is myself.  
We must be wise.

Some of you will be content  
with knowing that.

Others will have to wait, forever,  
to be satisfied  
by the graphic details.

ROBIN MORGAN



Royce M. Barlow



3969 Wilshire Blvd

Los Angeles, CA 90010

PREFERENCE GIVEN TO GAY WOMEN



## UCLA TO HOST MAJOR LESBIAN CONFERENCE

### OUT OF THE CLOSETS AND INTO THE MOVEMENT!

The Southwest Regional Lesbian Working Committee is coordinating a major lesbian conference on April 13-15, 1973.

Hosted by the Women's Resource Center of the University of California at Los Angeles, Conference organizers expect to draw 400-500 women from across the county.

ROBIN MORGAN, feminist poet and author of Monster will be speaking to the question of "Lesbianism and Feminism: Synonyms or Contradictions"

Numerous other lesbian feminist singers and performers such as: JUDY GRAHN (San Francisco poet and author of "Edward the Dyke") Linda Shear and the Chicago Women's Liberation Rock Band, THE FAMILY OF WOMAN, Sacramento's GAY WOMEN'S THEATRE GROUP, SISTERHOOD (L'A' lesbian folk-blues band), BETH ELLIOTT (San Francisco singer, author of "The Oakie Women's Liberation Front", Lesbian photography show: Bee Ottinger, and many others will be bringing lesbian song, music and culture to the weekend.

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Sisters everywhere are urged to make their plans now. We look forward to exploring together our culture, our sexuality, our movement, and our accomplishments to discover what significance these have for us personally and in relation to our society. Plan to attend, participate, and make this the major event of our community for 1973.

Further information as to exact agenda, housing, transportation, etc., will be mailed out and published in the following months. For more information, contributions and/or suggestions at this time, write to: Ms. Barbara McLean, External Communications, West Coast Conference, 508 N. Alta Vista Blvd., Los Angeles, CA 90036, (213) 934-6593 or 656-1049.

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NOW structures, Ms. Carabillo replied, "It is NOW policy to do this. However, this policy is an out-growth of NOW's particular needs at this time. We have been organized to press for legislation on a national level through Congress. With the ratification of the Equal Rights Amendment, the arena has shifted to the state legislative houses. What we have been trying to do is get our NOW Chapters throughout a state, coordinated to work together to bring pressure on the state legislature. The problem is going to be on-going because with ratification of the ERA there is going to be a whole slew of legislation that is going to need to be changed at the state level. Also, many of NOW's legislative goals now center at the state, rather than the national, level. So, there is going to be an on-going need for the chapters to be able to work together in a coordinated way. The NOW chapters have a need to communicate with each other and unify some of their Task Forces state-wide to work together to develop new policy."

Feminists from Seattle report that "NOW has become very threatened by the Feminist Coordinating Council (FCC, in which NOW chapters have participated for five months)." Member organizations of the FCC have been participating in actions and signing letters and petitions jointly. At a January 4th FCC meeting, Seattle NOW proposed that the FCC become an information center, and that all actions be initiated and carried out separately by the various member organizations. This proposal was defeated, but it is felt that NOW will continue to push for this decentralization of the "united front" concept of FCC. NOW's proposed separate action policy would virtually destroy much of the effectiveness of this coalition. One woman from Seattle posed the question, "Is NOW interested in building the Women's Movement or its own organization?"

According to Ms. Carabillo in Los Angeles, however, "NOW intends to continue participating in coalitions whenever and wherever we can work together on issues that concern us all. State-wide NOW structures should not affect the other feminist coalitions. In fact, NOW Chapters are encouraged to work with those groups. To do otherwise would not help the women's movement at all. New Jersey NOW Chapters have no intention of withdrawing from the State Coordinating Committee. I think there is some paranoia operant here that shouldn't exist."

It has also been charged that NOW's reaction to the Mid East Jersey Charter denial and their move to create their own state structure in that state has the effect of undermining lesbian participation and/or leadership in NOW and in the feminist movement in general. Ms. Carabillo definitely stated, "there is certainly no plan underfoot to undermine lesbian participation. NOW is very aware that they have a substantial lesbian membership. I really think there is some paranoia here and that lesbians should evaluate this issue carefully. This might be an issue in some suburbia Chapters for more personal reasons, but it is certainly not our attitude. The fact that NOW has not moved on last year's Lesbian Resolution (NOW's 5th Annual Convention officially recognized "lesbianism as a feminist concern") says nothing. We haven't moved on a number of other issues either...such as 'volunteerism' and 'the war.' It has been officially passed that there will be a 'Task Force on Sexuality and Lesbianism' at our February Annual Convention. No division between lesbians and NOW exists."



NOW SPLIT, Cont. on page 9

We don't know what will happen to the inclusive State-wide Coordinating Committee. It has changed its name to "Liaison Committee," which in itself is a weakening move. DOB resigned from this committee also, charging intolerable oppression.

At present we feel that the best place for lesbians is to be independent and in our own movement, where we can work unoppressed (hopefully) and where we do not have to battle outside homophobes. We can then concentrate on issues that affect us primarily, such as a gay civil rights act in New Jersey and the adoption of the Model Penal Code.



The Board has the power to establish and enforce all rules and regulations for the government of the school, teachers and students. High school students do have the right to distribute political material or any printed matter without prior Board approval. The Red Tides, an underground newspaper, is involved in a court battle for the right to sell their press on campus without prior censorship. As a Board member I would support this struggle.

High school women should be provided with birth control and abortion referral information. It seems hypocritical that pregnant students are expelled from school, but not allowed access to birth control or abortion information.

I would demand that textbooks used for sex education would deal with the totality of human sexuality rather than just heterosexuality. As previously mentioned, women have a specific function in the nuclear family. The socialization they receive in high school helps mold them into it. To change this situation there must be textbooks presenting women's contribution to history and society as something more than and other than breeders of the race.

As a member of the Board I would push to open up school facilities for discussions and forums on the issues and problems facing students. For example, the problem of gay youth living in straight family situations.

I see this campaign as one of the ways to fight against the many forms of oppression suffered by all people in this society by offering people a Socialist alternative.

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Crap on society, I say, when I walk into a bar and see the rigid faces of women who have forgotten or who never learned how beautiful it is to be loved as a woman by a woman. Anger and rage when I look over the years at the unreality of being ostracized from straights and men because I am a woman, and alienated from other women, and my very identify, because I played to win on a losing side.

These are my sisters who like myself are just beginning to recognize that their real strength and beauty lie in being their own self-defined women. These are my sisters who have come to realize that that little gun is a crippler and the very chain that separates us from an honest love for other women like ourselves.

It's a strange sort of sisterhood because we have enemies on all sides and inside. Our enemies are society and its sex-roled oppression that has alienated us from half of ourselves and the women we purport to "love." Our enemies are men who, though we are beguiled to emulate, they sell us out in the job market, the Churches, our families, and every institution that they have erected in their society. Our enemies are ourselves and internalized illusion that what this society says is "strong and right" is really crap and was never us to begin with.

We have sold out through ignorance. The Women's Movement has shown us, as it has shown thousands of women from all different backgrounds, that we too have been bought and sold out by those whom we have so falsely tried to ally. Our sisterhood lies in and beyond the recognition of our life experiences, our roles and our real identities. Our "place" and our contribution to the struggle for women's liberation is the strength and clarity that comes with the recognition of who we really are. Dykes are women too and that's NOT the half of it.

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## CROSSCURRENTS

### CHICAGO:

#### GAY SOCIAL WORKERS ORGANIZE

Gay social workers have formed a task force. The new group is working to educate the profession and the general public about gay issues, to provide a link between the gay community and the social work community, and to facilitate mutual support among gay social workers. For information call (312) 791-1464 or write to Gay Social Work Task Force, Box 5317 Chicago, Ill. 60680.

#### LESBIANS COMPILING ANTHOLOGY

A group of Chicago sisters is gathering lesbian creations for an anthology. Send your stories, plays, drawings, jokes, cartoons, photographs, poems, and articles to R. Hunter, 411 Lathrop, River Forest, Ill., 60305.

The group has already printed a booklet of poems, Proud 'n' Queer. Copies can be obtained by sending 45¢ to the above address.

### NEW YORK:

#### STEWARDESSES FIGHT BACK

Johanna Chaplan, organizer of the Stewardesses Antidefamation Defense League, has grounded the author of a sexist book entitled How to Make a Good Airline Stewardess. Author Cornelius Wohl said he had cancelled an all-city promotional tour because of a radio show-down with Ms. Chaplan.

Wohl said his book, which is billed as a textbook on how to get stewardesses into bed, was meant to entertain only. "The stewardesses to whom I refer in my book are nice, normal girls, who enjoy life, including sex. Chaplan and her breed aren't worth making a pass at anyway," he said.  
(reprint from the L.A. Times)

### WASHINGTON, D.C.:

#### GAY SWITCHBOARD ORGANIZED

A Gay Switchboard has been organized by a coalition of D.C. gay groups and individuals. The Switchboard office is located in the Community Building at 1724 20th St., N.W. The phone number is 387-3777. Open staff meetings are held at the office every Mon. night at 7:30 P.M. Volunteer staff members and donations of gay literature are needed.

### LOS ANGELES:

#### NOW CHAPTER COORDINATOR, CENTER DIRECTOR RESIGN

Ms. Shiela Sheldon, newly elected Chapter Coordinator of the LA National Organization for Women (NOW), and Ms. Margaret Hardy, newly appointed Director of the LA NOW Center for Women's Studies, officially resigned from their positions at the LA Coordinating Council's Dec. 26 monthly meeting.

At a specially called Coordinating Council meeting on Jan. 16, 1973, this body elected Ms. Debbie Padget, Ms. Arlie Scott, Ms. Jean Stapleton and Ms. Kathy Timlin (NOW's current vice presidents) to be "rotating" Chapter Coordinators. Each will serve for a three month period. Ms. Carol Wood was appointed Center Director.

#### WOMEN'S CLINIC OPENS

A gynecological clinic operated by and for gay women is now open every Tues. and Thurs., 7-9 P.M., at the Gay Community Services Center, 1614 Wilshire Blvd. The clinic's services are free, but donations and volunteers are needed.

### KANSAS CITY:

#### FEMINIST CHICANA GROUP ACTIVE

"Somos Hermanas Con Orgullo" ("We Are Sisters With Pride") is the name of a feminist Chicana organization in Kansas City. Gay and Straight women are involved in this group, which sponsored a Women's Festival last fall during a Mexican-American weekend. This group is not a part of the Kansas City Women's Liberation Union, but can be contacted through the Union.

#### WOMEN'S CENTER OPENS

The Kansas City Women's Liberation Union recently moved into a new center at 5138 Tracy, Kansas City, Mo. The Union is composed of several collectives, including one doing abortion referral, one putting out a bi-monthly newsletter, and one setting up classes in women's studies both at local universities and at the center. A large very active gay caucus is a part of the Union.





## LETTERS TO THE COLLECTIVE

Dear Tide Collective:

I would like to take this time to say "thank you" for the Tide. However, I would, personally, like to read more in-depth articles on various aspects of being a gay woman -- articles specifically relating to the inter-dynamics of gay women (i.e., risk, commitment, fear, what is attraction, what is love, what is monogamy, sexism within our own ranks, etc.). Many women who come to our center, to our group specifically, don't know how all these relate to sexism and they don't realize just how much they have been socialized in this male-dominated society. If we could just show some cause/effect, perhaps we could raise their consciousness to an even higher level.

In Sisterhood,

Sandy Heim  
Isla Vista Women's Center

Sisters of the Tide Collective:

Hello. Was nice to see the Psychosurgery reprint in your magazine. Is it possible in the future to give address of Second Wave as well as credit? (If, that is, you ever reprint from us again...) Also, concerned that the art work on page 23 didn't have Second Wave credit. I think it's a drag that movement publications aren't more conscientious about these kinds of things.

I like your magazine! There seems to be a much more broader-based lesbian consciousness on the West Coast. We at Second Wave have been rather slobby on this. But we're working on developing it. Our next issue is going to have an article on the straight backlash which is a very scary thing that's happening here on the East Coast. Also, our editorial will be about gayness in Female Liberation, the larger organization out of which Second Wave comes.

Sisterly regards,  
Debby Roe

P.S. I'm amazed at the number of bars you list - are they women's bars? We have 3 gay bars in Boston!

Dear Sisters,

A year ago I said that I couldn't afford to subscribe to the Tide, then went home and realized I couldn't afford not to. I felt you deserved my support, and the constantly improving quality of the magazine has certainly justified that feeling.

So, congratulations and please fight off those inevitable feelings of discouragement. You are really helping your sisters.

Warmly,  
Sheila  
California

Collective's Note: The following letter was written by a woman inmate of Terminal Island Federal Penitentiary to a member of the Tide Collective. She refers to the November visit of Harrison and Tyler and other sisters from the L.A. feminist community who performed at the prison.

Dear Sammy -

What or how can I say - I thank you for the Tide and Rash. We all shared them and felt better for having them with us and for all of you who came to be and share with us that night.

My delay in writing has mostly been simply my down mood - maybe the season too.

Sometimes, no matter how good your defenses have become, you can't ignore the sadness and retardation all around you. Often I find myself just fighting against regression. It's a heavy time of year for all of us and me and Heidi and all the rest of us just want you to know your visit here, your letter and magazines was much more to us than you may realize - and will continue to be for some of us.

There is a certain beauty in poverty, loss and desolation - there's a certain strength and grandeur in suffering. Grays, storms, ruins, age, are powerful subjects for a painting. Even a dump heap can evoke admiration.

Love unites the part with the whole.

We love you.

Peace - freedom,  
Diane



# MUSIC IS POWERFUL

## A TALK WITH SISTERHOOD

by BARBARA McLEAN

"Music is so powerful. Remember back into the Airplane days when they said, 'feed your head, man'? Everybody was feeding their head! Music is powerful, and if you put across the right message -- to encourage people to use their head instead of their fist..."

There is a new sound of music: the sound of Sisterhood, an all-women band from Orange County. It is the sound of Naomi and Robin, two feminists who came together for a jam in August of '72 at the Santa Ana Women's Center and have been having gigs every since.

We had an opportunity to interview Naomi and Robin, the two lead guitarists of Sisterhood. Both have been musicians since their early teens.

### Have you played in other bands?

Naomi: Yes. I played in dozens of bands... When I started my first rock and roll band at 13, there was this thing about "the problems of working with female musicians": ego trips, vanity, wanting to go out with boys, doing it mainly to attract attention. I couldn't find a serious woman musician, so I decided to do mixed. I played in a blues band and sang the blues for awhile. Then I met Johnny and Harvey and we started writing songs together and we did really well as far as making music was concerned, and it was our own music. But the boys still had this thing like, "yeah, you play all right for a girl". It was just too much competition for them. I've been refused playing in bands because I was a woman. I'd tell them, "I play lead guitar", and they'd say, "Well, we don't even want to hear you. You're a chick and we don't even want to hear you." It's really hard for a woman who plays good lead guitar to get anywhere. So when that band fell apart, I wanted to continue building up on acoustic music and making it strong without the hardass rock and roll because it was nothing but a blatant show of ego to me...Every other word was screw or ball.

### When did you decide to start a band?


Naomi: When I went to the Women's Center, there was this little poster that said "wanted - woman who can play bass or something, or anything". I was on my way to Oregon...And luckily I thought, well, maybe we can work something out. I was really turned on to the fact that Robin could play lead guitar. I've played with hundreds of musicians, women and men, but you seldom meet a woman who bothers to attempt playing lead guitar, to start fiddling with it, with confidence.

### What about the name Sisterhood?

Robin: I just felt like, Sisterhood is strength, and I just wanted to show that we, as women, could make good music...the name is a political statement, and our music is also a political statement, because our songs aren't saying "yahoo, we are women and we can play guitar" Through our music we are stating sisterhood; we are stating woman power. Because we are playing strong, definite, good music.

### Are you looking for people?

Robin: Yes. Percussion and bass player, or flute, or fiddle player. Anybody. It would be great to have our own orchestra.

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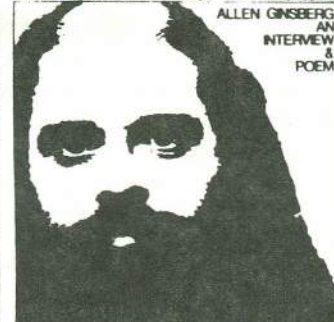
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## LIFESTYLES NOT REVOLUTIONARY

Seattle feminist activists; Lynne Brunner (Feminist Coordinating Council), Cindy Gipple (Radical Women), and Carol Riddell (Women's Commission, University of Washington) spoke to a group of L.A. feminists at the Westside Women's Center about the organizational strength of their Council and the need for analysis and program behind movement activity.

Ms. Brunner explained that although their Council is composed of such diverse groups as the American Library Association's Task Force on Women, Radical Women, Socialist Worker's Party, and the National Organization for Women, all are "able to overcome their differences in ideology and work together on certain issues as a united front of feminist action."

Presenting herself as a "socialist feminist," Ms. Gipple said that, "I do not see the two (socialism and feminism) separated in any sense." She described her group, Radical Women, as having, "drawn together women from the old left (Socialist Worker's Party, Communist Party, etc.) and the new left (Society for a Democratic Society, etc.)...in a program designed to speak to the root of women's oppression and not fuck around." Ms. Gipple also questioned the validity of alternative services saying, "we think that decline (in group numbers, effectiveness and action) is inherent in the alternative services approach as a methodology of social change." She also spoke to the disorganization presently fragmenting the women's movement saying, "the lesbian and feminist movements often look at lifestyles as an end in themselves...being a lesbian or feminist isn't, per se, revolutionary, it's how you confront the political issues involved."



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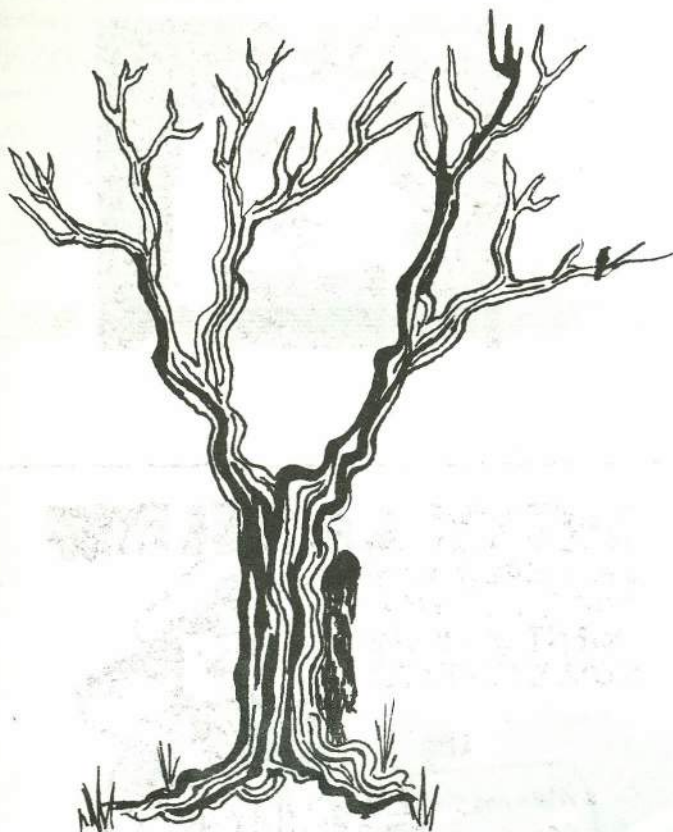
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## bar guide

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1314 No. Patrero Grande Dr., San Gabriel

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7034 Melrose, Hollywood 937-8771

**BIG BROTHERS**  
1616 W. Washington, Venice

**BIG HORN**  
4882 Lankershim, No. Hollywood 980-9625

**BITTER END WEST**  
8409 Santa Monica Blvd., Hollywood 654-2804

**BLA BLA CAFE (R)**  
11059 Ventura Blvd., No. Hollywood 769-8912

**DAILY DOUBLE**  
3739 E. Colorado Blvd., Pasadena (1 blk east of Rosemead)

**DOVES COVE**  
5813 Washington Blvd., 935-5291

**49er BACKROOM**  
5510 Hollywood Blvd., Los Angeles 464-9766

**FOX**  
11150 Burbank Blvd., No. Hollywood (formerly Pacesetters) 980-9657

**HAPPY HOUR**  
Garden Grove Blvd, Garden Grove

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8540 Lankershim Blvd., No. Hollywood 767-9334

**HOLLYS**  
1219 W. Washington, Venice 399-9017

**JOANI PRESENTS**  
6413 Lankershim Blvd., No. Hollywood 762-1211

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11522 Ventura Blvd., No. Hollywood 769-9035

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10700 Vanowen, No. Hollywood 769-9215

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13713 Oxnard (at Woodman) 787-9927

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704 No. Van Ness, Hollywood

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12705 S. Main, Los Angeles 756-1149

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4521 Sunset Blvd., Hollywood 462-9557

**TIGRES LOUNGE**  
6630 Lankershim, No. Hollywood 765-9339

**WESTWINDS**  
1015 Ocean Front Walk, Venice 399-9688



## WHERE IT'S AT . . .

### CALIFORNIA

**SANTA BARBARA** (area code 805)  
Isla Vista Women's Center:  
6504 Pardall, Goleta, Calif. 93013, 968-5774  
**LOS ANGELES** (area code 213)

#### Counseling.

Bernice Augenbraun 479-6349

#### Crises Line:

748-1904 Personal Services (jobs, etc.) 748-0123

#### Emergency (Lesbian Tide Office):

(problems of immediate concern, counseling, information, services)

Jeanne Cordova 656-1049 Barbara McLean 934-6593

#### Gay Community Services Center and Hotline:

(24 hours) 482-3062 1614 Wilshire Blvd., L.A. 90017

#### Gay Growth Groups:

482-3062 1614 Wilshire Blvd., L.A. 90017

#### Gay Mothers Information:

Anne Hensley 828-6395

#### Health Care:

##### Feminist Women's Health Clinic

746 So. Crenshaw 936-7219 (self-examination, pregnancy screening, and abortion referral) Call for appointment (run by feminists); free; donations accepted

##### Women's Gynecology Clinic

Open Tuesday and Thursday nights. Volunteers and donations needed. Gay Community Services Center. Free. 482-3062.

#### Legal Aid:

G.C.S.C. 482-3062. Alan Saltzman (attorney) 461-3464

#### Lesbian Working Committee:

1614 Wilshire Blvd., L.A. 90017, call 656-1049 for information.

#### Lesbian Research Information:

Sharon Raphael 482-3062 or 372-0860

#### Metropolitan Community Church:

2201 So. Union 748-0123

M.C.C. 'Hot Line' Crisis Intervention Center

24 hours. If you need help, call 748-1904

#### Metropolitan Community Temple:

2201 So. Union 372-0860

#### National Organization for Women (N.O.W.)

278-0680 278-0286 8864 West Pico

#### Womanspace (art, culture, discussion):

11007 Venice Blvd., L.A. 90034, call 838-9668 for information

### ORANGE COUNTY (area code 714)

Radical Lesbian Feminists, Abortion Referral & Health Care  
Women's Center 429 Sycamore, Santa Ana, Calif. 836-1213

### SACRAMENTO

Gay Community Services Center  
1730 17th Street

### SAN DIEGO (area code 714)

Gay Information Center  
263-1411

#### Lesbian Feminists

Pat Cluchey, 1630 19th St., 92101, 232-1914

#### Tres Femmes

Box 8205, San Diego, 92101 753-7400

### SAN FRANCISCO (area code 415)

#### Gay Liberation Book Service

Send for free list of books, periodicals, posters. Much material by Gay Women. P.O. Box 40397, San Francisco, 94140

### Women's Switchboard

771-8213

VENICE (area code 213)

#### West Side Women's Center

218 West Venice Blvd. 823-4774

### GEORGIA

#### ATLANTA

#### Atlanta Lesbian Feminist Alliance

P.O. Box 7963, Atlanta, 30309

### NEW YORK

#### NEW YORK CITY

#### Lesbian Food Conspiracy

Women's Building, 243 W. 20th St.

691-1860 Every Wed. 3 PM - 7 PM

#### MS Magazine

370 Lexington Ave., Albany, New York

### NEW JERSEY

#### Daughters of Bilitis

419 Balyston St. No. 414

If your political or service organization is oriented toward gay women and you would like to be listed in the Lesbian Tide, please send information and description to:

Tide Collective

1124½ No. Ogden

L.A., California 90046

## TIDE

#### BULK RATES:

For bookstores and centers this is available.

#### BACK ISSUES AVAILABLE:

Back issues of The Lesbian Tide, from September of 1971 are available upon request and are 50¢ per issue plus postage.

#### SPECIAL ADVERTISING RATES:

For Movement Centers, Organizations, Bars, Papers, etc. Prices available upon request.

FOR INFORMATION ON WHERE IN YOUR AREA THE TIDE IS SOLD CONTACT THE TIDE COLLECTIVE



# calendar

(See "Where It's At" for phones and addresses)

## MONDAYS

SELF HELP CLINIC: 7:30 pm, Westside Women's Center  
LEGAL COUNSELING: 5:00 to 7:00 at Gay Community Services Center  
(GCSC) call for appointment.  
RADICAL THERAPY: 6:30 to 8:30 pm, drop in rap, Westside Women's Center

## TUESDAYS:

ALCOHOLICS TOGETHER: 8:00 pm at GCSC  
WOMEN'S GYNECOLOGY CLINIC: 7:00 to 9:00 pm at GCSC  
GAY AWARENESS RAP (for women): 8:30 pm at GCSC

## WEDNESDAYS:

FEMALE ART HERITAGE: Lecture series, 7:30 at Womanspace  
GAY AWARENESS RAP (mixed): 7:30 pm at GCSC  
RADICAL THERAPY: 6:30 to 8:30 pm, drop in rap at Westside Women's Center

## THURSDAYS:

TIDE COLLECTIVE: 7:00 pm. All sisters who want to help are welcome.  
1124½ N. Ogden. 656-1049  
WOMEN'S EVENING: 8:00 pm at GCSC  
GAY LAW STUDENTS: 9:30 pm at GCSC

## FRIDAYS:

MILITANT LABOR FORUM: 8:00 pm (Lecture and discussion) 1107½ N. Western,  
463-1917  
FUNKY DANCE: 8:30 pm HELP Center, 7221 Santa Monica Blvd.  
WOMEN'S GYNECOLOGY CLINIC: (see Tuesday)  
WOMEN'S NIGHT: at Womanspace  
GOOD TIME HOUR: (Gay Women) 8:00 pm at Westside Women's Center  
GAY YOUTH: (Under 21) 7:30 pm at GCSC  
SABBATH SERVICES: 8:00 pm at Metropolitan Community Temple

## SATURDAYS:

LESBIAN WORKING COMMITTEE: (Gay Women's Activist Group) 2:00 pm at GCSC

## SUNDAYS:

GAY WOMEN'S CONSCIOUSNESS RAISING: 4:00 pm at GCSC  
WOMEN'S UNION MEETINGS: (Every other Sunday) Call 665-7465 for information  
CHURCH SERVICES: 10:45 am and 7:30 pm at Metropolitan Community Church